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The true fear of the Lord and the King.

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A  
S E R M O N

Preach'd at  
*King-street Chappel,*  
Near *Golden-Square,* in the Parish  
of *St. James's Westminster.*

O N  
The First of *August,* 1718.  
The Day of His Majestys Happy  
Accession to the Throne.

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By THO. KNAGGS, M. A.  
And Lecturer of *St. Giles's in the Fields.*

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PROV. XXIV. Verses 21, 22.

*My Son fear thou the Lord and the King, and meddle not with them that are given to change. For their Calamity shall rise suddenly, and who knoweth the ruine of them both?*

**I**T is the observation of Learned Men, that by Son in the Text, Solomon doth not mean his Son by Natural Generation, but only by Fatherly Affection, and commendeth and expresth the fear of God and the King, to the practice of all his Subjects by that loving Compellation.

God is first to be fear'd, and then the King, set down together and express'd both in the same term of fear, as if Wisdom had seem'd to instruct us, that we cou'd not fear God without fearing the King also.

A necessary Doctrine and a proper subject at this Season, to be preach'd to the People, and that it may be *conscientiously* observ'd, be *sound, real, sincere*, and without *counterfeit*, I shall suggest and treat upon these following particulars.

I. Consider the Duty enjoin'd, the *fear of the Lord, and the King.*

II. Their *Conjunction.*

III. Who those *Changers* mention'd in the Text are.

IV. The Danger of *meddling* with them.

V. That the Destruction cometh suddenly, both of the Men that are *given to Change*, and of those that *meddle* with them.

I. I shall shew what it is to *fear the Lord.* To *fear the Lord*, is to have a true and deep Sense of all His Glorious and tremendous Attributes, to entertain an awful and Sacred apprehension of his Holy and Reverend Name, to appear humbly before Him, both in our publick Addresses, and in our private Retirements, to regard him in our thoughts, as a *Being* most Excellent and Perfect,



feeth, Just and Powerful, Wise and Omniscient, and that He made all things Visible and Invisible, and that He preserves, orders, guides, upholds, and disposeth of them.

Where this fear is deeply imprinted, and a right Notion of it in the Mind, it is the experienc'd Honour thereof to make Men Vertuous, Pious and Religious, and of great force to put a Kingdom under the Protection of Heaven, and the Care of Divine Providence.

Religion is the main Foundation of a Nation, the Band which containeth all Societies, the Cement of Peace, Order, and Government, Tully saith, *§ I can hardly think that Man to be in his right Mind, who is destitute of it, and lives in a Neglect and Contempt of God.*

And it was Plutarch's observation, \* *that 'tis much more easie to Build a City without any Ground to found it upon, than to Establish Government without Religion,*

As People and States have grown and advanc'd themselves by a Veneration of Religion, and

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*§ Esse Deos qui negat, vix eum sana mentis existimem.*

*\* Facilius Urbem condi sine Solo posse puto, quam opinione de Diis sublatâ Civitate coire aut constare. Plut. cont. Colot.*

and by their Piety and Devotion, and that Adoration they owe to God; so Conquests, Miseries, and Devastations most commonly have happened when they declin'd again by Prophaneness and a Violation of Divine things.

On these Successive Turns do move and depend the certain Fates and Periods of Kingdoms and Empires.

And I would to God, every Man in his Station would fear the Lord, for Religion above all things mightily conduceth to the Security both of Governours and those to be govern'd.

1. No Magistrate can be truly Just whom Religion doth not incline to be so. It adapts and qualifies them to govern with Justice, to maintain Truth, to Suppress and Punish Evil Doers, to defend the true Religion, to promote the Good both of Church and State, and to Rule with Conscience. For if a Magistrate acts in such a Sphere for Honour and Gain only, not considering it is Gods Work, the Chief Spring will be wanting to make that Machine move in its right Measures. §

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§ Sic apud nos religiosior est Ille, qui Justior. Minut. in Octav.



2. Religion hath no less influence on those to be govern'd, as that which inclineth, fits and prepareth them to Obey with Meekness and Fidelity, to be peaceable one towards another, which commands the observance of that great Rule of Justice and Equity in doing unto others as they wou'd be done unto themselves, by enjoining Truth, Honesty and Sincerity in all their Words, Promises, Oaths, Covenants, and Contracts.

And if it was not for the Influence of Religion, the Universe wou'd presently be turn'd into a Wilderness, and Men into Brutes. Whether one be Rich, Noble, or Poor, their \* Glory is the fear of the Lord. Great Men, and Judges, and Potentates shall be Honor'd, yet is there none of them greater than he that feareth the Lord. And it was Gods Exhortation to the Israelites, *S O that there was such an heart in them, that they wou'd fear me and keep all my Commandments always, that it might be well with them, and with their Children for ever.*

The next particular is to consider what it is to fear the King, viz. To live in Subjection to Him, to Honour Him, to Pray for his long Life,

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\* Eccclus. 1. 11. Chap. 10. 24. S Deut. 5. 29.

Life, to Pay Him Tribute, to have Him in great Esteem and Reverence, and to render a Cheerful Obedience to all His Just and Legal Commands. And this fear is to be shewn to the King, not only for fear of Punishment from the Magistrate, but in Conscience to God, whose Minister He is, and whose Person He represents.

And in token of your Fear, you must attempt nothing against His Crown and Dignity, to oppose with Zeal and a hearty Concern, all such as rise up in Rebellion against Him, and to the uttermost of your Power discountenance all such Malecontents as asperse the Throne, and by unjust Suggestions obscure that great Character the King bravely bears Abroad, and justly deserves at Home.

The Duties which we owe to God and the King, are in the Text set down together; and express'd both in the same Term of fear, which brings me to the next particular.

## 2. Their Conjunction.

Some there be who are for fearing the Lord, and for excluding all the fear of the King, and others are for advancing the fear of the King, and banishing all fear of God.

Now



Now both these are dangerous *Extreams*, for except we be obedient to both, we are obedient to neither, *Fear* and *Honour* being due to both, and therefore our Saviour saith, \* *Render unto Caesar the things which are Caesars, and unto God the things that are Gods*, where he joins *God* and *Caesar* together, plainly shewing that both of them have their *distinct* Rights, that we are under Subjection to both, and the Authority of both to be own'd.

It was *Solomon's* advice to fear both, *God* first, and then the *King*, if His Commands stand with the Commands of *God*.

*Religion* and *Rebellion* do not suit, for the *Fearers* of *God* will fear the *King* most. There is indeed much talk of *Religion* and the *Church*, amongst *Traytors* and *Rebels*, but it wou'd be an happy thing if *These* were really to be found with them. For if ever *factious* Persons and *Fomenters* of *Rebellion*, such as are *Trayterously* dispos'd, come truly to fear *God*, they wou'd soon become good and dutiful Subjects to the *King*, and promote the Peace and Happiness of the *Present* Establishment under

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\* *Matth. 22. 21.*

der his *Wise* and *Legal* Administration. Take away the *fear of the Lord* and no Mans Life is valued, no Mans Reputation scrupled at, no Mans Blood boggled at, nor no stand will be made at any Mans Fortune. And where this *Fear* is not, there will be Slandering, Detraction, Perjury, Contempt of Solemn Oaths and Promises, and a casting off all Religion. And having excluded God from their thoughts, *Wicked Purposes*, and *Diabolical Designs* will be undertaken without any Check or Remorse.

2. The joining of the *King* with *God*, must needs cause every one of you to attribute great *Dignity* and *Reverence*, *Loyalty* and *Obedience* to Him, for the *King* being recommended to our Veneration with the same Expression of Humble Duty as *God* Himself, He is therefore to be Obey'd, and whoever \* *resisteth His Power resisteth the Ordinance of God*, or who ever conspireth against Him, or offereth any violence to His Sacred Person, conspireth against *God*, and doth as much as a Mortal Wretch can do to Murder *God* whom He represents.

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\* *Rom. 13. 2.*



'Tis true, every Man of what Rank and Quality soever he be, in his Nature bears the Image of God, and his Life is govern'd by his Wise Providence, but then Kings and Princes have far more transcendent Characters of Divine Glory stamp'd upon their Persons, which command our Veneration, and High Esteem to them.

We are not capable of Immediate Converse with God, and therefore He rules and governs us by his *Vicegerent*, whom he puts into His Place, and to whom he Delegates, and gives part of his Power into his Hands.

It is most evident that a King in Gods Esteem, and \* *whom the Lord hath chosen*, is more than an ordinary Man, and if we consult the Holy Scriptures, they will tell us of His Dignity, Honour, and what an Inestimable Treasure the life and welfare of a good King is to a whole Nation.

When the Children of Israel would not let David their King go out to Battel with them, the reason they gave was, § *Thou art worth ten thousand of us*. And at another time, they were so tender of his Life, that they were

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\* 1 Sam. 10. 24. § 2 Sam. 18. 3.

not willing He shou'd Expose his Person in Battle, and that out of Love and Duty they wou'd go to Fight without him, saying, \* *Thou shalt go no more out with us to battel, that thou quench not the light of Israel.* Intimating that a good King is to a Kingdom as the Soul is to the Body, the Principle of Life, the breath of our Nostrils.

And when a Marriage with *Saul's* Daughter was propos'd by his Servants to *David*, he reply'd, § *Seemeth it a light thing unto you to be a Kings Son in Lam?* And when God renew'd his Covenant with *Abraham*, and promis'd to make him Exceeding Fruitful, He added this blessing also, saying, \* *Kings shall come out of thee*, which shew'd to be a Father of Kings, was more than to be the Father of ordinary Men.

For tho' it is to be granted that Kings are but Men as to their inward Composition, yet they are endors'd with the Supercription of Gods without.

§ *I have said, ye are Gods*, such they are for their Office, and *St. Paul* speaking of the Su-

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\* 2 Sam. 21. 17. § 1 Sam. 18. 23. \* Gen 17. 6.  
 § Psal. 82. 6.



Supream Magistrate says, \* *That he is the Minister of God.* To make Subjects afraid to lift up their Hands against the King, as much as if He was God Himself.

And tho' he will have them *Die like Men*, yet He will have them *live like Gods*, not to be Shot at, not to be Cut off and Murder'd by any Weapon, and not to be Debas'd, Revil'd, and Calumniated who represent Him, bear His Image, have his Character stamp'd upon them, and to whom He communicates His Name and Authority.

And seeing God hath been pleas'd to set a Gracious King over us, who by his Consummate Wisdom, Justice, and Equity endeavours to make all His Subjects happy, we ought to look upon it as our Duty to § Pray for Him, to Obey Him, to revere His Authority, to be Loyal and Faithful to Him, to oppose all His Enemies, and heartily to Pray to God to confound their devices, to discover their Plots, and that He being Arm'd with Gods Providence, Guarded by Angels, and kept by the Lord, may be preserv'd out of the Hands and Power of all such Factionous and Unquiet Spirits, who  
seek

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\* Rom. 13. 4. § *Bonos Principes expetere debemus.* Tacitus.

seek to deprive Him and the *Protestant* Line in the *Illustrious House of Hannover*, of that *Crown*, legally and lawfully plac'd upon Him, and therefore true is the *Motto*, *Dieu et mon Droit*.

And if any *Clergy-man* was guilty of such *Seditious and Rebellious Practices*, the *Canons* of the *Church* formerly judg'd it so great a *Crime*, that He was to be punish'd with perpetual *Degradation*.

And it is to be wish'd, that all those *Ministers*, who by their *Function* are to be *Peace Makers* and *Reconcilers of Differences*, wou'd answer their *Call and Profession*, declare their abhorrence of all *Tumultuous Riots* against the present *Government*, and promote *Peace, Love, and Christian Principles* among those committed to their *Charge*.

The sad *Divisions, Feuds, Animosities*, and heart burnings in the *Kingdom*, carry'd on and encourag'd by some who shou'd be of a *Peace-making Temper and Disposition*, put me upon wishing those *Unchristian proceedings* were reformed, to the stopping the *Mouths* of the *Enemies of our Church and Government*, who  
take

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\* *Dieu et mon droit.* § *Council. Chalcedon. Can. 18.*



take delight to see us *Biting* and *Devouring* one another, that so they may *Overthrow* and *Vanquish* us.

If those *Malecontents* and discontented Spirits cou'd be once brought to *Fear God*, the *Fear* of the *King* wou'd soon follow, to the suppressing all *Evil Speaking*, all *Falſe Reports*, all unruly *Paſſions* and *Reſentments*, and all *Malicious* and *perverſe Suggestions* and *Calumnies*.

3. The next particular is to conſider who thoſe *Changers* mention'd in the Text are.

And here I find *Commentators* of diverſe Minds, what the Word in the Original means. Some Tranſlate it one way, and ſome another, but that which ſeems to be the beſt Tranſlation, renders the Word *Seditious*. *Meddle not with them that are Seditious*, and to this Reading I ſhall follow, as being more agreeable to my preſent purpoſe, which is to ſhew who may be called *Seditious* Perſons.

And they may be ſo nam'd, who out of *Diſcontent*, *Envy*, *Prejudice*, and *Faction* *deſpiſe Dominions*, *ſpeak evil of Dignities*, *revile* their *Governours*, and repreſent their actions in the worſt Senſe, thereby to make  
them

them odious, to blacken and disgrace them, and to infuse groundless Fears and Jealousies into the Heads of the Credulous Multitude, the better to Slander the King, to Alienate the affections of the People from Him, to free his Subjects from their Allegiance, and to animate them with hopes of Changes and Alterations, with a prospect of Spoil and Plunder, and setting the Nation by the Ears. St. Jude in his Epistle calls such *Despisers*, and *Evil speakers*, \* *filthy Dreamers*, and pronounceth a *Wo* unto them, as going in the way of Cain, and running greedily after the Error of Balaam for reward, and as perishers in the gain-saying of Corah.

He compares them to *Brut Beasts*, to *Clouds without water*; carry'd about with *Wind*, to *Trees whose fruit withereth*, twice dead, plucked up by the *Roots*, to *raging waves of the Sea*, foaming out their own *Shame*, wandring *Stars*, to whom is reserved the blackness of *Darkness* for ever.

These, saith He, are *Murmurers*, *Complainers*, walking after their own lusts, and their *Mouth speaketh great swelling words*, having  
mens.

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\* Ver. 10, 11, 12, 13, 16, 19.



men's persons in admiration because of advantage,  
Separatists, sensual, having not the Spirit.

From these *Seditious* Persons, I proceed to  
the next particular.

4. The Danger of medaling with them.

In the beginning of the late Civil War, no  
question but there were many honest well-  
meaning Men who design'd no hurt either to  
Church or King, but unhappily falling into  
the Company of *Seditious* Persons, they them-  
selves were unwarily drawn into Partnership  
with them, and in the End engag'd in all the  
concerns of the Faction.

The Method that was then taken to cloak their  
Rebellion and Insurrections, and to draw those  
Unwary People into their *Seditious* Measures,  
was, the King who sat then upon the Throne  
was aspers'd with false and unjust Calumnies  
and surmises, needless Jealousies, and plausible  
Complaints particularly in the Church were rais'd  
and started, in order to wound the King in his  
Good Name, to Fight against Him, to take up  
Arms against His Crown and Dignity; and  
therefore gave out, it was High time for God  
and Good Men (such as they took themselves

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to

to be) to set about a Reformation, that so pure Religion might Flourish, Truth be establish'd, Faith propagated, God Honour'd, and the Land purg'd from Oppression, Persecution, Tyranny, and Innovations, and an alteration made in what was amiss.

With these, and such like Baits, pretences, and fine Words, many Ignorant People were taken, strangely amus'd and ravish'd, and here-upon were as desirous of a *Change*, as the *Seditious* Promoters of it themselves.

And for the better bringing it about, Fasts were appointed, many long Prayers were made, and all for this very End, that Heaven wou'd be propitious to their intended *Change*, for the Peace and Safety of the Nation, and that God wou'd with a favourable Eye, look upon their Cause, which they Nick-nam'd a *Godly* one.

And we find some among us walking in their steps, blackening his *Present Majesty* with false *Aspersions*, *Libels*, *Revilings*, and base-contriv'd *Reflections*, departing from the Fear both of God and the King; Men that have *chang'd*, and wou'd *change* again, and care not what become of

Church



*Church and State, what Religion, or what Government be set up, so they may be set up with it.*

These are dangerous Men, Men who have neither *Principles of Honour, Loyalty, nor Religion*; who Swear Obedience to the King one Day, and Invade the Royal Right the next, and with Noise and Buffle stand up in defence of the *Church of England*, and at the same time join in interest, and shake Hands with *Papists*, who by their *Principles* are oblig'd to pull Her down, and wou'd Triumph and Rejoice in her Ruine and Down-fall.

They first cast off the *Fear of God* to prepare themselves to *Fear* a Pretender, and run into *Rebellion* that they may be *Good Subjects*, and are so far *infatuated* as to preserve *Right* by maintaining *Wrong*, set up for *Loyalty*, by contriving *Treason*; and as contradictory Men, attempt the *Nations Ruine* for its *Security* and *Deliverance*.

Forbear the Company of all such, keep at distance from them, and have nothing to do with them who wound the *Church* for the *Church-Health*, and wou'd Establish *Legal Power* and

*Authority by trampling upon the Laws, and destroy Religion for its preservation, for as they are false to their God, so they will never be true to the King.*

By conversing with them, a suspicion is given of some Change in them who keep them Company, and if they be Privy to their Designs, and consent to them, they become of the Party, are adherents, and with *\* Simon and Levi*, become *Brethren in Iniquity, and Instruments of Cruelty.*

And upon the like Account, *Moses* Commanded the *§ Congregation* to depart from the Tents of those Rebels, *Corah, Dathan, and Abiram*, for fear of being involv'd in the same ruin with those Wicked Men, and so be consum'd in all their Sins.

*Tacitus*, who was a famous Historian, and a profound and able Statesman, made this remarkable observation, that all Changes in Government commonly deceive them most at last, who at first desir'd and contriv'd them.

*Absalom* who Trayterously assembled the mighty Men of *Israel* together, and conspir'd against

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\* Gen. 49. 5. § Numb. 16. 26.



against his Father King David \* his Head all on a sudden caught hold of a great Oak, and his Body was so left Hanging, between the Heaven and the Earth, when Joab slew Him, and cast Him into a Pit.

Isendai, who boasted himself to be some body, and undertook to be a General, and Judas of Galilee, who pretended to be a Captain, and both to be sent of God to save their Country, miscarried in their Seditious Enterprizes, were slain, and as many as obey'd them were scatter'd, dispers'd, and their designs brought to nought. §

And was not \* Sheba for making a Party in Israel, and blowing the Trumpet of Sedition, saying, We have no part in David, every man to his Tent, O Israel? Had not this Man of Berlial, for lifting up his hand against the King, his Head cut off, and thrown over the wall to Joab? Which

5. May serve as a warning to deter you from keeping Company with such Seditious Persons for that weighty reason Solomon gives his Son

\* 2 Sam. 18. 9. 15. 17. \* Acts 5. 36. 37. § 2 Sam. 20. 1. 21. 22.

In the Text, *who knoweth the ruine of them both?*

Which question implies not only *Temporal* Death, but also *Eternal* Perdition, a Punishment threatned to all those who depart from that *Fear* they owe to *God* and the *King*, for *Sudden Ruine* and *Calamity* is threatned to all such *Seditious Changes*, and to them that meddle with them.

To conclude. As living in the *Fear* of *God* will be a sure means to cause him to concern himself for our *Religion* and *Government* as now establish'd, and to employ his *Providence* for their *Safety* and *Protection*, so also it will be efficacious and prevalent with him, to defend our *King*, and graciously to preserve him from all the attempts of *Seditious* and *Rebellious* Persons, who aim at the subversion of our *Constitution* in *Church* and *State*, to the universal *Destruction* of our *Holy Religion*, our *Laws* and *Liberties*, and the *Protestant Succession*.

Let there be none, for the time to come, found among us to Quarrel with those Blessings Heaven hath heap'd upon our Nation, none to Mur-

mur



mur and soment Tumultuous Riots, and none to cheat themselves by false Principles, and abuse others by base Pretences.

If the Wickedness of the Israelites was great for their Provocation and Temptation for being deliver'd out of Bondage, surely their Sin cannot be little, who are unthankful for Gods distinguishing Favours, and by their Discontents and Calumnies, their aspersions, and open violence, are even angry with the Children of Israel, they are not in their Brick-Kilns again? *§ Wou'd God we had dy'd in Egypt, wou'd God we had dy'd in the Wilderness,* said they unto Moses, preferring a Slavish Life, Leeks and Onions, nay, a Grave in Egypt, before Liberty in a good Land which *floweth with Milk and Honey.*

But hear what follows, and take warning, \* the Lord said unto Moses, *how long will this People provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? How long shall I bear with this evil congregation which murmur against me? Say unto them, as truly as I live, saith the Lord, as ye have spoken in mine Ears, so will I do to you, your Car-*  
*cases*

cases shall fall in this Wilderness, and doubtless ye shall not come into the Land concerning which I sware to make you dwell therein. This miserable State the Children of Israel brought themselves into for their murmurings against the Lord; and let this sad example terrify all ungrateful Persons, lest with those discontented Wretches, they be condemn'd for ever to a Barren Wilderness, and it repent the Lord that he had brought them out of Thralldom. And here give me leave to observe to you, that Henry the Third and Fourth, two Kings of France, were assassinated for being thought favourers of Protestants, and upon that suspicion were Stabb'd, being not thought fit to Live.

Because they did not hate the Protestants with that violence and revenge, and with that perverse and wilful opposition the Romish Church wou'd have them to have done, she rid the World of them, as counting them not worthy of the Crown.

A true Popish Spirit, and by it we may Judge what we were to expect, if Popery was once enthron'd, and the Papal Authority uppermost.



O let us all *fear the Lord and the King*, and let those Discoveries of *Treason* formerly, and of late, against his Present Majesty, strike Terrours into all his *Enemies*, lest sudden Destruction seize upon them, and they pay for their Disobedience and *Seditious* practices, with the loss of their Lives and Estates.

The real cause of their Hatred and Ill Will to the King is, *God is not in all their thoughts*, for 'tis the *fear of God* which makes Men reverence the King; but when once they cast *that* off, their Obedience soon fails, and they presently fall into *Treasons* and *Rebellions*, which in the end meet with *Calamity*, *Ruin*, and very often with *Death*.

Blessed be God we have the free Exercise of our *Religion*, and are in the full Possession of the *Rights* and *Liberties* we were Born to.

The National Church hath the same share now in the *Legislative* Power as in former *Protestant* Reigns, the *Clergy's* Preferments in the Church are settled, and the Laws in force by which they can claim their *Tythes* and other *Dues*; and we have a King upon the Throne that will maintain our Ancient Rights and Priviledges, who

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hath

hath no Interest separate from ours, and will stand by us against what is destructive of our dearest Concerns.

And, may they prosper who love Him, and may He live long to be the object of the Esteem, and the Veneration of all Europe.

*This is he who shall reign over us, whom the Lord hath chosen, that there is none like Him among all the People, as Samuel said of Saul, when he presented him, and all the People shouted and said, \* God save the King.*

*Blessed be the Lord this Day, who hath given unto us a wise King to rule over us, and Happy art thou, O Land, when thy King is the Son of Nobles. Let us all unite in this Prince, who makes his Subjects safety his own, and as it was the Command of Darius to the Jews, to \* pray for the life of the King, and of his Sons, so let us pray that our King may grow Old, that God would add many Years to his Life, and that we may account our happiness involv'd and wrap'd up in His, and in the Succession of the Illustrious House of Hannover. The King whom God as this Day advanc'd to the Throne is a Publick Be-*

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\* 1 Sam. 10. 24. § Eccles. 10. 17. \* Ezra 6. 10.



Benefactor, a Reconciler of National Differences, a Patron to the Injur'd and Oppressed, and hath lately accomplish'd a glorious *Work*, which will *Eternize* his Memory.

And blessed be God that He came to His Throne whose Right it is, to break the Chains and Fetters which were prepared for us ; and let Us with all Duty and Loyalty say, *Amen, Amen.*

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benefactor, a Reconciler of National Differences,  
a Patron to the friend and Oppressed and  
with lovely sympathy of a glorious King, which  
will live in his Memory.

And blessed be God that He came to His  
Throne whole Right it is to break the Chains  
and Fetters which were prepared for us; and  
to set us with all Duty and Loyalty free.

And now, O King, we are in a position to  
be free; but we are not yet free from all that  
Oppression, and we are not yet free from all  
that we have to do.

And now, O King, we are in a position to  
be free; but we are not yet free from all that  
Oppression, and we are not yet free from all  
that we have to do.

Blessed be God we have the Exercise of  
our Reason, and we have the Freedom of  
our Speech, and we have the Freedom of  
our Thought, and we have the Freedom of  
our Action.

The National Council, which we have now  
in the Legislative Power, is a Council of  
the People, and it is a Council of the People.

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